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The Holy Experiment
or
The Society of Friends
in
Pennsylvania
1682 - 1776



by

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Albert Clayton



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Introduction.

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his dear brethren. ----- p. 1

Chapter II.

The Holy Experiment.

Quakerism in Pennsylvania introduced by Wm. Penn. Outline of his life. Penn petitions the King for a grant of land in America, in lieu of the debt owing him from the Crown. Numerous obstacles encountered, but at length his petition is granted. Terms of the Charter. Naming the Province. Penn now sets himself to colonizing his newly acquired territory. Although informed of the dangers, to enjoy freedom of conscience, the Quakers eager to emigrate to Pennsylvania. Penn devotes himself to framing a Constitution for his Colony. Some of the colonists wish to emigrate at once, so Penn prepares his Instructions to them. This, however, only the prelude to the great Frame of the Government of Pennsylvania. The first emigrants leave England in 1681. In the following year Penn sails for his colony. He lands at New Castle; thence proceeds to Chester. Here the Great Law of Pennsylvania was passed. Pennsylvania to be a Christian State on a Quaker model. Penn meant that the Quakers should hold the balance of power, so as to prevent the return of persecution.

Quakers

The Quakers are a religious community
which is known as the Society of Friends.
It is a non-conformist denomination
which does not believe in the use of
any outward symbols of religion
such as the cross, the altar, the
priest, the sacrament, or the
sacred text.

The Quakers regard themselves as
brothers and sisters. They are
selected to watch over the conduct
of the world. It is their duty
to do this. The Quakers believe
in the equality of all men and
women. They are known for their
simplicity and honesty.

Chaucer's Sermon.

Chaucer's Sermon.

Chaucer's Sermon.

In a letter to the Bishop of London, written in the year 1380, Chaucer has given us a very full and complete account of the state of the English Church at that time. He tells us that the clergy were generally ignorant and idle, and that they were much more concerned with their own temporal interests than with the spiritual welfare of their flock. He also tells us that the Pope and the Cardinals were very oppressive to the English Church, and that they were taking away from it a great deal of its property and its power. Chaucer's letter is a very important document, and it gives us a very clear and accurate picture of the state of the English Church at that time. It is a very interesting and valuable document, and it is one of the most important documents of the history of the English Church.

the 1st of May, 1918, the

meeting was held at the same place, and the

meeting was held at the same place, and the

meeting was held at the same place, and the

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meeting was held at the same place, and the

My dear Sir

19th March 1848

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the proposed publication of a new edition of the "Principles of Political Economy" by Mr. J. B. Say. I have the pleasure to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Yours, &c.

Christian shore.

It was not through the wealth of the
country, nor increasing power and influ-
ence, but persecution that she drove
from her shores. This is the pathetic
story of the Puritans; and the Quakers, speak-
ing with the united voice of the early inhabi-
tants of the New World.

The condition of England under the
Stuart monarchs, with its religious
persecution, its poverty, its
ignorance, and its superstition,
was the cause of the great
emigration of the Puritans and
Quakers to the New World.

The condition of the New World
under the Puritans and Quakers
was the cause of the great
emigration of the Puritans and
Quakers to the New World.

the first time that the people of the
North had seen the English. The
English were very much surprised
to find that the Indians were
so friendly to them.

The first winter which passed in the
English colony was very hard. The
people were very much surprised
to find that the Indians were
so friendly to them. The
English were very much surprised
to find that the Indians were
so friendly to them. The
English were very much surprised
to find that the Indians were
so friendly to them.

It seems to have been no statue
of the Indians; but to show their great
disapproval of the
their trunks were searched, and they
found that they were very much
surprised to find that the Indians were
so friendly to them.

The year 1656 will be doubly memorable in the
history of New-England for the arrival of the first
English colony in the North. The
English were very much surprised
to find that the Indians were
so friendly to them.

1. History, Structure & Development of the System.

the same time, the same
the same time, the same
the same time, the same

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...the ...
...the ...
...the ...
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'righteous attempt' to suppress such 'high born
criticisms'. To this request, however, the Assembly
replied: "We shall strictly adhere to the funda-
mental principle on which this colony was established."

...il authority, may peacefully worship ac-
cording to the dictates of an unimpaired conscience, with-
out molestation."¹ In 1841 a ... had been ...

Doctrine: Providing, it be not dis-
regardant to y^e Government or laws established;²
and the inhabitants of the colony remained loyal to
their early enactment. They insisted upon
freedom for themselves, but when ...
...this inestimable prize, a recollection ...

¹ Col. ...
² Col. ...

and "The" in the words "The" and "The"
your "The" and "The".

to maintain it, it is not a
in the country, it is not a
commonly, it is not a

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and a great deal of money was paid for
the purchase of the land. The money was
paid in the form of a loan, and the land
was to be sold to the government. The
money was to be used for the purchase of
land according to the wishes of the
government.

At the time of Penn's application for
his grant, it was considered - in the light of
the knowledge of the nature of a paradox to have, a
little more than a century later, a paradoxical
statement was made by a person who was a
friend of Penn's.

agent of the duke of York, said in his con-
temptuous indignation, ^{exclaiming} What! a pack of
lies that will have nothing to do with sin &
guilt, but will gladly tell you that
was never invented to make - sacred - land
and cheat them of their lands, in the name of
God & the king.

The great question is whether the law is
inviolable, or whether it is subject to
the will of the sovereign. The latter is
the true principle, and the former is
a mere fiction. see note

The law is not a mere rule of conduct, but
a principle of justice. It is not a mere
rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.

The law is not a mere rule of conduct, but
a principle of justice. It is not a mere
rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.

The law is not a mere rule of conduct, but
a principle of justice. It is not a mere
rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.
It is not a mere rule of conduct, but a principle of justice.

He went to the thing to have it altered, and
 and altered; he said it was passed, and

all of them. The first was a man of
and the second a woman. The third was a
man of the same name. The fourth was a
man of the same name. The fifth was a
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man of the same name. The ninety-eighth was a
man of the same name. The ninety-ninth was a
man of the same name. The hundredth was a
man of the same name.

All Scandalous and Malicious.

since "if any person was clamorous, Scolding &
Railing with their tongues, upon any subject or
affair thereof, before a Justice of the Peace, The said
Justice of the Peace should cause the same to be
recorded in the Court Book, and the said person
should be fined or imprisoned, at the discretion of
the Justice of the Peace, for the same offence."

...the records, he said, in rather an ungrammatical way "that there was no record; and after the case, he said, that his minutes of the proceedings, ..."

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...the ...

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...the ...
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to sacred and majestic, explains the reason
why in the early days of the Society, religious ~~and~~
~~means~~ means, & religious instruction
inspired the secret societies.

... this seed is not intended to last, but
to grow into the full-blown plant, as the
seed of wheat is not intended to last, but to grow into the full-blown wheat.

... the doctrine, with the words concerning the resurrection, that the body will so differ.

... that it cannot be called the same. It is enough, just as
Paul, that the body will so differ.

... resurrection, and the

su. 14. 7

ing it to be an ordinance of God, and
well administered, a great benefit to

their swords into plough shares, and their spears
to pruning hooks, and to learn war no more. Then
could the time speedily come when the cold sword
should be laid aside, and the warm sword

ful for those who had been converted, and this opinion is
its martyr in the celebrated Maximilianus, who suf-
fered death under Diocletian solely, because,
being enrolled as soldier, he had refused to ac-
knowledge any other God than his own.

Seeley, European Morals II, ch 262-53

ent stories being related, & her having been taken care of, and
and made cows no more, and was a very old, but
"been I must be told, said he was told so, & that
that the prisoner at the Star was a witch, & that her
leaves were bewitched by her; also that James Smith, who
was a

wards said it was a mistake, and that her cow should
do well again, for it was not her cow, but an old cow
which was the cow, & that the cow was the cow
which was the cow, & that the cow was the cow

By all this evidence & testimony
the jury, & right in the matter, and knew so well that
they found her "Guilty" & having the common law
witch, but not guilty in name and form, & that
the jury, & right in the matter, and knew so well that
they found her "Guilty" & having the common law
witch, but not guilty in name and form, & that

and both matters recorded their faith in "a God,
devil, and witchcraft"; while soon the Great Inquisitor
came there. Here, however, showed none of the

Scene.

There are also, doctrines, but those who
appear to have been the principles underlying the whole
structure of this system, is one point, however
it should be especially mentioned. The Friends are
believers in the equality of man. Quakerism is a religion

to democracy, here we are all equal. Evelyn says, the
Quakers show "no respect to any man, magistrate, or
other." Theoretically, at least, the Friends knew no abiding
distinction between king and subject, lord and com-
moner, bond and free. The universality of the church is
leveled both up and down. It "brings crowns to the dust
and lays them low and levels with the earth." "In the

quaker's eyes, the king is no more than a man, and the
man is no more than a man. The quaker's eyes are
fixed on the human race, and not on the individual.
The quaker's eyes are fixed on the human race, and not on the individual.

The quaker's eyes are fixed on the human race, and not on the individual.

Saving, May 5, 1855.

2. Phil. & C.S. II. 3.

It is interesting to observe that all the information
any person could desire to have concerning the
Jews, might be grouped either under the heads of their
tribal laws, or of their peculiar practices. At this
point, it has been deemed best, in the

The question of the - Ten & my brother
central principle of all religious union, the subject
of the second great commandment, it has long been
contested point, and different persons have obtained

the more collected to be and so forth. If a man be a true man, he will not be a man of no store such as one in the street, but a stronger, a man, extended a helping hand to the poor, to the common and to all things, in appearance, characteristics of his religion. In another place the same is said that the members of the Society, "will not be divided one another," and history is of the truth, the same

The leaders remembered the admonition of the Lord: "If thy brother shall be a sinner, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, and if they shall not hear thee, then tell it to the church." 18 If any case of complaint or dis-

1. 7th. 1st. 1844.
2. 1st. 1st. 1844.
3. 1st. 1st. 1844.

addressed him. He then reported on the
also visited the offender and endeavored to correct
of the error & is very, and induces him to do so.

Section 2 of the constitution of the Society of Friends

members of the Society. When followed his explanation
a written document called a "Testimony of Conscience"
ment. The basis of the whole system is as follows:
members of the Society is not only entitled, but
bound, to watch over the moral and religious develop-
ment of every other member whom he has an oppor-
tunity of observing, & in this sense is accountable

up to the year 1698 this duty appears to have been

of individuals. After that time, however, the members

were usually named in local congregations
under the title of "Overseers," who were of "testified" and

circle of natural selection, it then was extinction. It is
in the sexual portion of the conversation these two are

go at the residence of Robert Black. The Quakers were

1800
This even while the early settlers were engaged in
workings of the land, the attention of the people was
engaged by meetings almost to the exclusion of
all else. The colonies held service for religious purposes.

that purpose in the ground now included within the limits
of the City of Philadelphia. To be sure, a yellow corner of
the "new" land was reserved for the purpose of
maintain our religious worship, and in order that we

consisted of delegates of both sexes from various associations situated at convenient distances, from each other. Its methods & convocation is described by Still.

An elder "in every family, where not traveled," says our author, "exhorted them, that some one & every meeting

The duties intrusted to this meeting, were of a varied nature. One might almost say, that man's whole existence, from the hour of his birth to the day of his death was included in its sphere of activity. Here it was that all births and deaths were registered. It was here that arrangements were made for the relief of the poor. The monthly meeting was also appointed certain times

course of this visit — either with the same number of

deficiency of funds was supplied by the committee of

body, also, to judge of the fitness of candidates for
membership; as well as to grant letters of recom-
mendation, and of admission to those who desire to
with other monthly meetings. By it too, more, less

which religious standing were also prohibited. I
sought out the principal and also a few others
qualifications, & such as offered themselves as persons
those wishing to marry appeared at the month's notice

cial state. Thereupon several individuals were admitted
to inquire whether the parties were free from other en-
gagements of a similar nature, and whether they were

sure as to the contracting parties to be accom-
panied by their parents or guardians, when it was
impossible, to produce their written consent.

their union. For those who had been once married, and
the element entered into the preliminaries. A family
replied to the monthly meeting, & the marriage was

Suppose we have a function $f(x)$ defined on the interval $[a, b]$. We want to find the area under the curve $y = f(x)$ from $x = a$ to $x = b$. This area is given by the definite integral $\int_a^b f(x) dx$.

$$\int_a^b f(x) dx = F(b) - F(a)$$

July 1st

Dear Sir

I have the pleasure to acknowledge the receipt of your letter of the 28th inst.

in relation to the above.

I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration.

Very respectfully,
 Your obedient servant,
 J. H. [Name]

I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Your obedient servant,
 J. H. [Name]

I have the honor to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Your obedient servant,
 J. H. [Name]

1. 2000

to die, but the poor man said "No."

"No, I will not die."

brought up in pride and glory
in the world. He was a man

of the

knowledge? In 1883, it was decided that a school

should be established for the instruction of the young. The school

was established by "Enoch Flower." The school was

the first of its kind in the state.

in implied in "Report Relative to the Education &
growth in Pennsylvania," which resulted in the

in 1755, and in 1779 was incorporated
as the University of Pennsylvania. The

the requisite examination. In 1678, Thomas

of Temple, and it taken hence

... process, process ...
... of ... from the ...
... in order to the obtaining a ...
... he promised to do."

... ..

... ..

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... ..

... ..

The first thing I noticed when I stepped
out of the car was a warm blanket of
sunlight. The air smelled like fresh
bread and the ground felt like a soft
pillow. I took a deep breath and
felt a sense of peace I hadn't
experienced in a long time.

My eyes

opened slowly



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In 1883, a "Katholik-Kirche" was built, and ...

... ..

of the singular, and the plural, and the number of the subject.

For example, the singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

The plural is, "The men are scholars."

The singular is, "The man is a scholar."

St. Louis, 20th; working hard, fighting against it, &
a noticeable fact that there was not so much of this
relation in consequence of the kind of work done. In the
books of Virginia, there is a list of, and some of the other
names, and yet the day was strictly observed - with a
strictness & renewal of the record of the ancient
^{example} we find a certain rule was introduced in the
mornings in the Virginia, & he is called.

In the ancient economy, the time of children is very
it was strongly directed upon, & it was which, as a

21

It will be remembered that the Friends, of the
then names of the day, and the months, & of the
as causing this "barbarous custom" to be determined

2. The first of these is the fact that the
author of the book is a man of letters.

The second is the fact that the book is
written in a style which is both clear and
concise.

The third is the fact that the book is
written in a style which is both clear and
concise.

The fourth is the fact that the book is
written in a style which is both clear and
concise.

The fifth is the fact that the book is
written in a style which is both clear and
concise.

The sixth is the fact that the book is
written in a style which is both clear and
concise.

The seventh is the fact that the book is
written in a style which is both clear and
concise.

The eighth is the fact that the book is
written in a style which is both clear and
concise.

ing it to the people, and laughing at it, saying, 'he is a

and others have said, 'the King has nothing more to do
than to receive a bear skin or two yearly; and his, and the

and the Tower of Berwick upon the Tweed; and such other
expressions which can all be proved by sufficient witness-
es." The churchmen presented a petition to the crown, and
petition against this sort of treatment. The king, however,
but sent for me and the person that mention

and to make use of our arms as a militia to defend
take from enemies. Edward Sirghen, etc. & the king, etc.
tees, turning to the others, & his. Others say a few more

train, and

King's Attorney, a Quaker, it was
against him, person that shall

would be better

— Pennsylvania was a

state of the Quakers and indeed founded primarily for the

Quakers. The Society therefore

was in its own

in, then they would be compelled to vindicate the same.

reason of persecution. After all, Quakers

... lay down the great number of the Province, and
in it to the banks. But they wanted to make something
of it as possible. He managed to obtain their consent

1. *Chlorophyll a* (Chl *a*)

My dear Sir



As has been said that the Temple & the
virtue was placed behind that of Virtue, thus signifying
that the approach to virtue can only be obtained by practicing
virtue.

centuries. His Indian policy from its inception was a
policy of peace and good will. He was a man of peace
and good will. He was a man of peace and good will.

He was a man of peace and good will. He was a man of peace
and good will. He was a man of peace and good will. He was a
man of peace and good will. He was a man of peace and good will.

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket I had been sitting under. I looked up at the sky, which was a pale, hazy blue. The air smelled like a mix of fresh earth and distant smoke. I took a deep breath, feeling the coolness of the morning air fill my lungs. The ground beneath my feet was soft and uneven, covered in a layer of dry leaves and small stones. I walked slowly, my boots crunching against the ground. In the distance, I could see the faint outlines of trees and buildings, shrouded in a light mist. The overall atmosphere was one of quiet solitude and a sense of being in a new, unfamiliar place. I felt a mix of excitement and nervousness, wondering what adventures lay ahead. The sun was just beginning to rise, casting a soft, golden glow over the landscape. I continued to walk, my mind racing with thoughts of the journey ahead. The world felt so vast and full of possibilities. I was ready for whatever came next.

The first thing I noticed when I stepped out of the car was the cold.

Province of Pennsylvania, he began relating our life and

American Indians, above all the other European nations,
most in contemplating a fierce and bloodthirsty savage,
addressing them as children and brethren - and our
all-ruling God, concluded with the memorable words,

many, many, many prayers were made, and many
between those nations and the Christians that was never
sworn to, and never broken." Ben. Penn explained to me

on many occasions, our laws were not considered as separate.
"He meet," said he, "on the broad path-way, & good will, &
good will; no advantage shall be taken on either side, no

Indians came, tied the door, & pulled the string out, and in
a consultation of a few moments, left the reader to guess

of the Indians declared that by the simple circumstance
that on the latch string ^{which} proved confidence, in their transaction.

that, on finding the door & the dwelling open, it was said 'the
people shall live, they will do us no harm, for they put their
trust in the Great Spirit.'⁵

... the rules & moderation and justice to the ...
... by policy and ...
... aid, and this ...
... the second ...

... the whole ...
... my reading shows, ...

the "double standard" which was applied to the
American Indians. In 1881, the Commissioner of
Indian Affairs, Mr. [Name], stated that the
American Indians were "not a race of savages, but a
people of noble and intelligent men, who are
capable of civilization and of the most advanced
civilization, with a noble and heroic character."

This act, however, was not enough to justify the
policy of the American Indians, but it showed that the
American Indians were not a race of savages, but a
people of noble and intelligent men, who are
capable of civilization and of the most advanced
civilization, with a noble and heroic character.

With regard to the American Indians, in 1881, he had declared, "The American
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There are some who say that the British government
and the policy had outlined in the 18th century, the
Indian Act is changed, it treats the Indians as if they
were, at the end "that they should be as fathers to them, and that
all our people should live in perfect peace, and that
all the Indians, as if they were one blood without distinction".
In fact, the Indian Act is a law that treats the Indians as if they
were, and their actions are governed and characterized by them.
The British government is to treat the Indians as if they were
as if they were one blood without distinction.

There remain to be tried for their lives according to the same
same manner as if they had killed an Englishman. When the
Indians found, however, that the British "had killed by mistake,"

And although the history of the Province is included in the same manner for injuries inflicted on individuals.

get into it, the simple occurrence of it was an indication that
the right had been made to induce the British
was a man of the office of the Province, but in vain. In
1705 or 6, Gen. Evans determined to test the sincerity of the friends
of the cause.

that reflected little honor on him or his coadjutors in 1705
to 1710 widely circulated that the Indians were desolate in

under my hand already, and told Sam, & others, to

reindeer, & to know that the concerns, so that the

upon their service, & that they were to be taken care of, & to be taken care of
as soon as they were taken care of, & to be taken care of

Shakespeare's *Twelfth Night*.

The friends, although the

ings, and a scene in *Twelfth Night*, which is a fine

in. These novels, greatly read, this is a fine and a

about holding human beings in slavery etc. - Dec 1, 1841

grants von Kreisheim, in Germany, who had written the
principles of William von, followed him to his home, and

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on the subject of the Bible. The Bible is
a book which is not to be read in a
literal sense. It is a book which is to be
read in a spiritual sense. It is a book
which is to be read in a way which
will lead to the knowledge of God.
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...and the ...
...the ...

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...themselves ...
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main of them, after a while the

to the royalists, the

to. the new civil hatred between was higher. the thieves were
about the houses, the more the more suffered. the

the thieves. the, the, the, the, the, the, the, the, the, the
store was robbed, and the thieves were the
after a while the thieves were the

the religious people of the world
should be encouraged to work for the
highest quality of life, and to maintain the

_____ for present
and future generations

gradually increasing the number of people with access
to faith. But should the course of the world be such that
the number of people who are not Christians should be

more the consequence of the way, and the
the number of people who are not Christians should be

finis.

